

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."—REV. 20: 12-13.

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Thursday, October 31, 1901.

Price One Penny.

FUNERAL OF PRESIDENT SNOW.

IMPRESSIVE SERVICES HELD IN THE SALT LAKE TABERNACLE ON SUNDAY, OCTOBER 13, 1901.—BURIAL AT BRIGHAM CITY.

CONCERNING the death of President Lorenzo Snow, the *Deseret News* of Thursday, October 10th, has the following: The public will be greatly shocked to learn that President Lorenzo Snow, fifth President of the Church of Jesus Christ of Latter-day Saints, passed away at his home in the Bee Hive House at 3:35 o'clock this afternoon. The immediate cause of his demise was hypostatic congestion superinduced by aggravated bronchitis. The announcement of his death will come like a thunderbolt from unclouded skies to tens of thousands of people who were entirely unaware of his sickness. His family and friends, however, have known for some time of his serious condition, but not until yesterday was his illness viewed with alarm.

Several weeks ago President Snow contracted a cold which annoyed him considerably, and which was accompanied by a constant hacking cough. Gradually it grew worse, and about ten days ago became more troublesome than ever. During Conference he was confined to his home and office most of the time, and attended the meeting in the Tabernacle on Sunday afternoon with the greatest difficulty. On Tuesday he attended to business as usual, but yesterday morning stomach complications arose and he was unable to retain the slightest morsel of food. Vomiting greatly enfeebled

him and he gradually grew worse throughout the day and night. Last evening Doctors Richards and Wilcox were summoned, and announced his condition as being very grave. At 1 o'clock Dr. Richards was again called, and returned at 6:30 and 11, since which time the doctors have been constantly at his bedside. At 4 this morning, and again at 9:30, the President experienced severe sinking spells, and has only been conscious and coherent at intervals during the day.

The remains of President Lorenzo Snow were laid to rest in the Brigham City cemetery on Sunday afternoon, October 13, 1901. Prior to the funeral services, which were held in the Tabernacle commencing at 10:30 a.m., the body lay in state at the family residence, thousands taking a last look at their departed leader, and shedding a silent tear as they glanced at the lifeless form of one whom they had learned to dearly love. The large Tabernacle had been beautifully decorated for the obsequies, and the catafalque, upon which rested the handsome casket containing the mortal remains of Israel's respected son, was a literal bed of roses and sweet-smelling flowers, so numerous and beautiful were the floral offerings that had been sent in by admiring friends. One of these bore the words in purple letters, "As God Is Man May Be," and illustrated in telling manner a sentiment that for years had been uppermost in President Snow's thoughts and actions. The pall bearers were Apostles Brigham Young, John Henry Smith, George Teasdale, Marriner W. Merrill, Matthias F. Cowley, Abraham Owen Woodruff, Rudger Clawson and Reed Smoot, and Oliver G. Snow, Lucius A. Snow, Frank Snow, Lorenzo Snow, Dr. L. W. Snow, Dr. M. W. Snow, Mansfield Snow, Le Roi C. Snow, Seymour B. Young, Brigham H. Roberts, George Reynolds, J. Golden Kimball, Rulon S. Wells and Joseph W. McMurrin. The Tabernacle was filled to overflowing, and the services were in keeping with the strict solemnity of the occasion. Reporting the latter, the *Deseret News* says:

The impressive services were presided over by President Joseph F. Smith, who announced that the opening hymn would be that favorite of Zion, written by President Snow's sister, Eliza R. Snow, "O My Father."

The opening prayer was offered by Apostle M. W. Merrill, which was followed by the singing of the hymn, "Zion Stands With Hills Surrounded."

APOSTLE BRIGHAM YOUNG.

The first speaker was Apostle Brigham Young, who said the people seemed to be often called upon to gather to the Tabernacle for the purpose of mourning the loss of dear friends. He had learned to look upon President Snow as a second father, and about two hours before his death the speaker laid his hands upon his brow and asked him if he recognized him. President Snow replied, "I rather think I do."

He sank to his final rest surrounded by his family and friends and has gone on to his glorious reward. The speaker knew President Snow before the martyrdom of the Prophet Joseph, and though he was then only a boy he recognized in President Snow a firm and devoted friend to the leaders of the Church. No man has been truer to the cause of Christ and no man has performed his work better. The speaker thanked God he had known

President Snow and he rejoiced that he had gone on to his reward. He has done a magnificent work to which his family and friends can point with pride and strive to emulate it. God moves upon the hearts of men to do the work completely which He has for them to do. He moved upon President Snow to do a work and he performed it gloriously. President Snow had been in training all the days of his life for the work he performed when he was called to lead.

"We are not in the midst of our enemies, but our friends," said the speaker, "and it seems that all classes are ready to pay tribute to his greatness and goodness." The blessings of God came upon President Snow and the people, and under God President Snow has wrought wondrously for the people of God. Apostle Young admonished the family of President Snow to emulate his example, to live worthy of him that they may be reunited with him in the next world. "Of all things that are in my heart, I desire most to stand in the presence of the servants of God who have gone before, and to be worthy of their plaudits."

The speaker expressed much sympathy for the bereaved family and bade them to be comforted, for all Israel loved them and sympathized with them.

[TO BE CONTINUED].

GENERAL CONFERENCE.

[Continued from page 694.]

The second day of the Conference was characterized by a marked increase in the attendance. The choir and congregation sang the hymn which commences:

Come, come, ye Saints, no toil nor labor fear.

Prayer was offered by Elder Lewis W. Shurtliff. The choir sang:

Come, dearest Lord, descend and dwell.

ELDER ANTHON H. LUND,

of the Quorum of the Twelve, was the first speaker. He was very much interested yesterday in the proceedings of the Conference. The words of the Apostles were dictated by the Spirit of the Lord. These conferences are a great benefit to the people. He showed by references to the dealings of God in various dispensations that the Lord had commanded the people to meet together in such capacities as this. At such times we renew old acquaintances, receive new thoughts, and are strengthened thereby in our faith.

To be Latter-day Saints means to walk uprightly before the Lord. If we do otherwise, the world will point us out as hypocrites. It requires constant self-examination to remain good Latter-day Saints. Let us study the word of God, whether written or given orally through His servants. The Saints are not limited in these days to the written word of God, as given to the ancient prophets, but have with them the living oracles, through whom the Lord speaks continually. These latter are as important as the former.

Still we should not neglect the written word of God. We should become familiar with the Bible, Book of Mormon, and Doctrine and Covenants. The Lord has always given revelation to His people. We have revelation

to-day. We could not live without it. He referred to the teachings of the world to the effect that those who believe in revelation are adding to or taking from the word of God. The speaker said that he believed as firmly as the Apostle John that they who altered the word of God would be accursed; and yet he believed in revelation. The point which the ancient Apostle desired to emphasize was that no man could change the language of revelation and give this out as the word of God.

Many of our people have a great deal of time. During the winter evenings we ought to devote much of our time to self-improvement. We ought to indulge less in amusements, which so often incapacitate the mind for study. The young should connect themselves with the Mutual Improvement associations, and regularly prepare themselves to do the work done there.

We are a history-making people, and this history should be written. At an early period the Lord instructed the Prophet to keep records. This matter of keeping records has been to a great extent neglected. In every ward there should be a genealogical record, and also a record of everything not genealogical. Then there would be a connected history of every organization in the Church. He was pleased to notice the indications of improvement in this direction. There should be two records also in the Stake; a record of the High Councils and a record of the Stake as a whole. When the presidents of Stakes visit the respective wards under their care, they should appoint a record day, so that they may be well informed concerning the history of these wards. In the families, too, there should be records kept, and every family should feel a pride in the correctness of its records, genealogical and other.

He was pleased to know that the Church is in such a good condition. Excommunication from the Church is rare. The people understand the principles of the Gospel better than formerly, and they love the truth more. The past two years has given evidence of this. He concluded by asking God's blessings upon the people in their efforts to serve the Lord.

ELDER MARRINER W. MERRILL,

of the Quorum of the Twelve, was the next speaker. He said he knew that this is the work of God. He had received manifestations from the Lord on the subject. Means are provided by which all the people can learn the principles of the Gospel. We gather in conferences to be reminded of the truth, to have our minds stirred up in relation to things we have read and heard. There is much room for improvement among the Saints. There needs to be among us, in our various localities, an effort in the direction of reform. Who among the Elders, in view of the light we have received, dare profane the name of Deity? Yet, to some extent, it is done. Is it not possible for us, in our organizations, to institute reform in this respect? The same could be done in relation to the use of tobacco and strong drink. We should take up the lesson given to us by President Smith, at the opening sessions of this Conference. When we leave here and return home we should think these matters over, and take steps to make it unnecessary for one of the First Presidency to speak upon the existence of the evils referred to.

We ought, in every respect, to be an example to the world. Some of the youth think it manly to indulge in practices that are foreign to the spirit and principles of the Gospel. There is evidently a degree of neglect on the part of the officers of the branches of the Church, more especially perhaps among those who act in the Lesser Priesthood. Enquiries should be made as to who are not performing their duty. We ought to take to heart the admonition of President Joseph F. Smith. We certainly can do something toward the abolition of practices that lead along the pathway of destruction and death.

It is highly improper for any of the brethren to abandon their homes and go to other localities, without first consulting their presiding officers. It is not advisable for Latter-day Saints to go to and fro, as they may fancy, without seeking counsel from those authorized to give it. All should be done in order and by direction of proper authority. We should be in harmony with the Spirit of the Lord. If we take this course the Lord will make us a power in the land. This is His design. If we are good Latter-day Saints, we will appear in our true light in the eyes of honorable people of the earth. We are so regarded by many of them even now. The most desirable results will accrue from our being in harmony with the Priesthood, in the order thereof.

Let us see to it that we shall lend our influence to increase righteousness among the people. There are many things existing among us that could, to a great extent, be abolished, especially in the settlements. Among these are saloons. We are anxious to save our sons from being led astray. If the Spirit of God is constantly in our habitations, it will have a mighty effect in that direction.

A great deal of Temple work has been done. An immense amount of it still remains to be attended to. Many have entirely neglected this important duty. There is no greater responsibility resting upon the Saints than that which relates to the redemption of the dead through the performing of vicarious work for the dead. We will, bye and bye, meet those who have gone before us. If we have neglected opportunities to redeem them, it will place us in a most embarrassing position.

The speaker concluded with an earnest exhortation to the Saints to be faithful and true to their sacred obligations.

ELDER JOHN W. TAYLOR,

of the Quorum of the Twelve, was the next speaker. He began by reading from the 84th section of the Doctrine and Covenants. The Church, he continued, is guided by revelation. But there is a medium through which this revelation is given, which is the Priesthood. Though each person in the Church is entitled to revelation, yet it is only for his own guidance, not for the guidance of the Church. The Lord has always given His will to men through the Priesthood. It is through men holding this authority that the gifts and blessings are manifest, notwithstanding the various "Christian" sects deny this fact. In the days of ancient Israel, when the Lord took away the higher Priesthood in Moses, the higher gifts—those namely which pertain to this part of divine authority—were taken away with it.

The time would come when we should go to the great empire of China and every other part of the earth, and convert enough people among them to redeem their dead.

Every soul on the earth is entitled to know that God lives. He bore his testimony to the truth of the great latter-day work, to the mission of the Prophet Joseph, and to the fact that God is guiding the course of this Church.

The choir and congregation sang:

We thank Thee, O God, for a Prophet.

Benediction by Elder William Budge.

At 2 p.m. the choir and congregation sang:

Guide us, O Thou great Jehovah,
Saints unto the promised land.

Prayer was offered by Elder Joseph W. McMurrin. The choir sang the hymn which begins:

Lo! the mighty God appearing,
From on high Jehovah speaks.

ELDER JONATHAN GOLDEN KIMBALL

was the first speaker. This is a great work, he said, for us to do, not only in preaching the Gospel to the world, but in laboring at home with our young. He referred to several instances in his experience which went to show that there are many of our young people that are dazzled by worldly things. A great many of our young men are sent on missions every year, in response to calls from the authorities. These young men are not led away by those things which they see. It is very seldom that a missionary does wrong while away. Why cannot we have the same condition of things at home. The Mutual Improvement associations are endeavoring to do a great missionary work at home. This work is an extensive one.

He believed in prophecy, and related instances where such predictions had been fulfilled. The judgments of the Lord always follow the warnings of His servants. "Unless there be an awakening in the Priesthood among us," said the speaker, "judgments will begin at the house of God." The Lord had been good to the Southern States in keeping away judgments from them, because the people had fed so many of the Elders while there doing His will.

ELDER B. H. ROBERTS

was the next speaker. He felt dependent on the Spirit of God for what he might say. In the remarks of those who had spoken many events in the growth of the Church had been brought in review before us. The Church is here forever, until all the purposes of the Lord shall have been accomplished. Here and there the idea exists that our growth during later years has not been so great as it was in the early times. This may be true to some extent. But there is a mistaken idea as to the numerical strength of the Church during the first few years. The number of people in the Church at the death of the Prophet was not nearly so great as it had been thought. The number was about 26,000 or 27,000 people, and now we number over 300,000. He did not believe that this work was moving more

slowly now than it did during the early period. Nor did he believe that the servants of the Lord were less inspired now than in the early days. On the contrary, he believed we are increasing in number and power. At this point he read the words of Nephi concerning the days when the Book of Mormon should appear. The prophecy of Nephi has already been fulfilled. The speaker called attention to the fact that, whether the Book of Mormon originated with Joseph Smith or Sidney Rigdon, this fact was evidence of inspiration in the book. But to those who now live in the Church, and who believe in the Book of Mormon should be added those who have died in the faith. So the prophecy has been amply fulfilled. He spoke of those who had not been able to keep the faith. Though they were weak in the faith, they still retained something of the light which they had received. Hence, the thought that not all those who have fallen by the wayside should be left off the list of believers in the words of the Book of Mormon.

There are periods of peace for the Saints. God often restrains the world from opposing His work. But this did not mean that storms would not come. It rather seemed to be an opportune time for preparing to meet these storms, for he believed that such would surely come. He thought that the Priesthood especially should prepare themselves for what might come, and remember the admonition to feed the flock of Christ.

[TO BE CONTINUED].

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges.)

SIX million pounds of wool were shipped from Casper, Wyoming, this season.

SISTER MARY CALL, for many years a resident of Bountiful, Davis County, passed away at her home there on the 8th inst., at the advanced age of 90 years.

PATRICK PHELAN, who died in Salt Lake City early in October, left his entire estate, valued at from \$75,000 to \$100,000, to the Kearns's St. Ann's Orphanage.

E. R. MORGAN, a student of the University of Utah, has been appointed assistant to Professor Elwood Mead, in the government experiment station at Cheyenne, Wyoming.

MRS. MARY MENZIES WILSON, wife of George Wilson, of Spanish Fork, died in the dentist's chair October 8th, while having teeth extracted under the influence of chloroform.

THE Walker House, at one time one of the most popular hosteleries in Salt Lake City, is to be converted into a business block, David Keith, the present owner, having so decided.

ADJUDGED guilty of the embezzlement of \$8,000 from the Oregon Short Line, Arthur J. Van Kuran, ex-treasurer of the company in Salt Lake, has been sentenced to two-and-a-half years in the Utah State prison.

GEORGE H. FOWERS, a highly esteemed citizen of Hooper, Weber County, died suddenly in South Fork Canyon on the 10th inst., the immediate cause of death being neuralgia of the heart. Deceased was born in Derbyshire, England, April 2, 1852, and emigrated to Utah in 1864.

THE Democrats of Salt Lake City have nominated the following general city ticket: For Mayor, James C. Leary; City Judges, Mathoniah Thomas, Morris Sommer; Treasurer, Richard P. Morris; Auditor, Douglas A. Swan; Recorder, Edward L. Sloan; Attorney, Frank B. Stephens.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 31, 1901.

EDITORIAL.

ADDITIONAL EVIDENCE OF DIVINITY.—The late General Conference held in Salt Lake City the beginning of the month, offers additional evidence to the world that "Mormonism" is neither dead nor sleeping, and that its adherents still have a testimony burning within them that Joseph Smith was indeed what they claim he was—a divinely inspired messenger, a prophet of the true and living God. Picture twelve to fifteen thousand people eager for admission to one of the most famous houses of worship in the world—the "Mormon" Tabernacle—and you have a fair idea what the General Conference of the Church of Jesus Christ of Latter-day Saints means. If you have been fortunate enough to secure a seat in that vast concourse of God-fearing people, you are ready for the service, which, without the ostentation and display common to orthodox worship, is begun by the choir and congregation standing and singing, "Come, let us anew, our journey pursue," or kindred selection, attuned to a superb accompaniment on one of the grandest organs ever built by human hands. Then in a simple, straightforward manner, prayer is offered, and twelve to fifteen thousand heads are bowed in awed reverence. The invocation is a plain petition to the Father for additional mercies, punctuated here and there with expressions of thankfulness for past goodness, and a hope that in days to come the lives of the people may be consistent with their professions and in keeping with the blessings so ardently wished for. Another hymn and the Saints are ready for instruction. On occasions of this kind the President of the Church usually presides, although in his absence the place may be taken by a counselor, who, in a few words of welcome, greets his brethren and sisters who have come from far and near, and indulges the hope that much good, even all the good desired, may accrue from their attendance on the Conference. Then a member of the Council of the Twelve is called to address them. He, like his presiding brother, offers an expression of thankfulness for the privilege afforded, and after invoking the assistance of those assembled, by their faith and prayers, he enters upon a discussion of doctrinal subjects, his remarks being full of thought and wisdom, utterly unaccompanied by notes save those which may be adduced from the Holy Scriptures in support of the teachings he advances. How eagerly his auditors drink in every utterance! How carefully they follow word after word, line after line, sentence after sentence, as they fall from the lips of their respected brother! Their expressions, every lineament

of the face, indicate serious reflection, unanimous approval of every word that is said. In awed silence that mighty multitude follows the speaker in his delivery, and as he concludes with an admonition to righteousness, there comes from fifteen thousand throats with an earnestness born only of true sincerity and devotion, the customary "Amen," filling the vast edifice from wall to wall, and penetrating the heavens themselves with a heartfelt, ardent entreaty that the Father in His infinite goodness may "so let it be." Other speakers follow in regular order, some corroborating and amplifying upon the subjects before treated, and others entering upon other lines of thought, according to the dictates of the Holy Spirit. Then another hymn, then the benediction, and the first meeting is over.

To those who have been blessed with the privilege of attending the General Conferences of the Church, the above outline will appear more or less familiar. While there are no set forms of procedure, no rigid conventionalities, so to speak, the meetings are carried on in order and according to the discipline of the Church governing such matters. The list of speakers is not always confined to the First Presidency and the Apostles, but as the Spirit may dictate to him who may be presiding, men are called upon to address the congregation. And in every instance their remarks are extemporaneous, and upon such topics as may be revealed to them through the medium of the Holy Spirit. In this way the Saints generally are strengthened and built up in their most holy faith, and few there are who return to their homes feeling that the meetings have been without profit.

Another feature of "Mormon" worship is the variety of their congregations. There is not a more cosmopolitan body of worshippers on earth than the Latter-day Saints. Their doctrines have been proclaimed to nearly every civilized nation under the sun, and from every land and clime, men and women truly devoted to the religion, have been gathered to the valleys of the Rocky Mountains, there to worship God according to the dictates of their own conscience. These people, inured to life, habits and customs greatly at variance with each other, now drink at the same fountain, they partake of the same spirit, they see alike, they hear alike, they understand alike; their interests are common, their faith simple, their hopes and aspirations parallel, and their ultimate reward identical. Despite their past religious affiliations, they now worship at the same shrine, they sing together, they pray together, they reason together, and the Lord blesses them according to their faithfulness and integrity. Does not this savor of the condition predicted by the Prophets of old, when, peering through the vista of ages, they saw the gathering of Israel from all the nations of the earth? How closely allied to the Scriptures is such a movement, and yet how strangely different to modern sectarianism! These people "all speak the same thing;" their words have the certain ring of divinity. There is no uncertainty, no air of mystery attending their utterances; but they are as free to declare "Thus saith the Lord" as were the Prophets and Apostles of bygone dispensations. With Paul they "know whereof they speak," they recognize that "more sure word of prophecy," and its whisperings dictate to them the things needful to the building up of the Kingdom.

Were it not for the fact that Joseph Smith was sent of God, the work established through his instrumentality would have come to naught long ago. Since its introduction all the powers of earth and hell, it would seem, have been arrayed against it; but despite these things it still flourishes, its membership increases, and the volume of testimony for its divinity becomes more and more pronounced as its principles are taught unto the people. The little stone hewn from the mountain without hands, is fast achieving its destiny, and the day gradually approaches when the Son of Man shall come in power and great glory, "in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." "Mormonism" comprehends these things. It is the literal acceptance of all previous Gospel dispensations, and the belief that in these latter times God has again spoken from the heavens, and has decreed the day ripe for the final accomplishment of His purposes.

A WORD IN OUR OWN BEHALF.—Our only apology for writing under this caption, is the desire within us to extend our own sphere of usefulness by increasing materially the circulation of the STAR. In the days of its infancy this paper stood forth with a proud list of 25,000 subscribers. As the Saints emigrated to Zion, however, this patronage fell off, until to-day the support accorded the STAR is by no means what it should be, especially when we consider that it is the pioneer publication of the Church, and the recognized official organ thereof in the district comprising the European Mission. We have thought that if all the Elders and Saints would become permanent subscribers, continuing the STAR after their departure for the land of Zion, this paper would take on the dignity of former days, and become a more pronounced factor for good than it possibly can be with its present limited circulation. Who is there among the Saints who have emigrated from Europe but feels a lasting interest in this Mission? Where is the Elder who would not like to keep in touch with his former field? We believe there are none such. Again, the history of the Church is so replete with important events, that none can afford to be without the only periodical that publishes in convenient form for binding, all matters of general interest. Those who have the STARS of long ago would not part with them at any price. As a work of reference they are invaluable. No Church library is complete without them; hence the weight of the appeal we are now making. We want more subscribers, we want greater support, and in order to secure it we shall endeavor to lay before our readers the very best it is within our power to give. Several important changes are to occur in the near future, and we hope by the beginning of another year, to have the STAR on a basis justifying a little enterprise now and then by those controlling its publication. We invite and welcome correspondence, and shall be only too pleased for all the assistance our friends can give us to make the STAR brighter and better as the years advance and the work of the Lord rolls on to certain victory.

A. B.

THE STAR desires reports of Conferences as soon after the close of the meetings as possible.

GOD has never called a coward to lead His people. He chose His leaders before the world was, and they never wavered in the duty they had to perform. They should not then be criticized, for in God's own time all things will be made plain.—ELDER DAVID CANDLAND.

IN our last issue we neglected to mention the departure for home of Brother and Sister John Scowcroft and daughter. They sailed per s.s. *New England* on the 24th, after a pleasant visit of several months. We trust Brother Scowcroft's health, which was quite poorly when they left, will be much improved ere they reach their home in Zion.

"MORMONISM" has a mission to perform in preaching the Gospel of the Kingdom, as a witness to all nations of the approaching advent of the Messiah, and in warning the world of judgments to come. And people who examine its claims to their credence will find, that instead of being based on anything earthly, they are founded on heavenly revelations of everlasting truth which will conquer error and abide forever.—*Deseret News*.

UNDER the heading, "King Edward's Mormon Subjects," the *Liverpool Echo* gives place to this item: "Apropos of the death of Lorenzo Snow, the President of the Mormon Church, it is not generally known that King Edward VII has some five thousand Mormon subjects. They occupy the Cardston district of Western Canada, and in a recent report presented to the Dominion House of Commons they are highly complimented for their industry, sobriety, and good citizenship generally. They are polygamists in theory, monogamists in practice. That is to say, they believe in polygamy as a revealed doctrine of their Church, but have the sense to perceive that there is no possibility of its translation into fact under British law and sovereignty.

CONFERENCE NOTICE.—The Scottish Conference of the Church of Jesus Christ of Latter-day Saints will be held in Glasgow on Sunday, November 10, 1901, the morning service at 10:30 in the Breadalbane Halls, Oxford Street, Gorbals, and the afternoon and evening meetings at 2 and 6:30 in the Berkeley Hall of the St. Andrew's Halls. A cordial invitation is extended to all.

ABSTRACT OF CORRESPONDENCE.

ELDER JOSEPH JACKSON writes as follows from Leicester:

"The work of the Lord is progressing favorably here. We are having very nice meetings, and the Spirit of the Lord prevails among us. The health of the Saints is good with the exception of the family of Brother Hill, who have been afflicted for some time, but now, by the blessings of God, are improving. We expect to add other noble souls to the fold in the near future. In this we rejoice exceedingly."

WRITING from Patricroft, Elder Charles Tucker of the Manchester Con-

ference expresses gratitude to the Father for his experience in the mission field, and the hope that the seeds sown through his instrumentality may bring forth fruit in due season. Continuing, he says: "On my return from the Conference held at Oldham, I called at Manchester, visiting one of its most popular merchants, who gave me a very hearty welcome. In an interview with him, he spoke of the high esteem in which he held the Latter-day Saints with whom he had been acquainted, stating that for honesty and integrity they were unexcelled. I gave him an invitation to visit the valleys of the mountains, and he responded that he expected to do so during the coming season."

IN a newsy, interesting letter to President Lyman, Elder Henry W. Naisbitt says:

"I have been much interested in your itinerary, both on the Continent and among the Conferences of England, so far as the reports have come to hand. Surely the Lord has been with you and with the brethren. You already have 'seals to your ministry' in Europe as you have in Zion, and the Spirit bears witness to the patience and diligence of the Elders, both old and new, and here as there the greater the work the more will it have to be confided to trained element. The 'opening of the prison doors,' rather than the 'serving of tables,' or minor things, will be the duty of the 'princes of Israel.' I see already many things which indicate change. Preparatory work will crowd from now on, until 'He whose right it is to reign' shall come, and 'put all enemies under his feet.' The mission field is a great, a grand one. Happy is the one who, realizing that, works wherever his lot may be cast. He is to be envied, he will be blessed."

THE LEEDS CONFERENCE.

THE Leeds Conference of the Church of Jesus Christ of Latter-day Saints met in the Temperance Hall, Bradford, Sunday, October 27, 1901, President William. A. Cornaby presiding.

There were present at the morning service 154 souls, including Apostle Francis M. Lyman, President of the European Mission; Elder Joseph Eckersley of the Liverpool office; Elder Benjamin R. Birchall of the Manchester Conference; Elders D. Carlos Kimball and wife, Amos H. Turner and wife, Le Roy Brough and Hyrum L. Rigby of the Liverpool Conference; Elders James R. Cooper, Joseph P. Cooper, George R. Scott and Joseph C. Wood of the Sheffield Conference; William H. Banks and Benjamin H. Bullock of the Grimsby Conference, and all the traveling Elders of the Leeds Conference.

After the preliminary exercises, Sacrament was administered by Elders Evans and Maxwell, assisted by Elders Goldsbrough and Grover.

President Cornaby in a few well-chosen remarks welcomed all present, after which Elder Fishburn addressed the meeting. He was followed by President Lyman, who made touching reference to the death of our revered leader, President Lorenzo Snow.

The general and local authorities were then presented and sustained. Apostle Lyman was unanimously sustained as President of the European Mission, and Elder William A. Cornaby as President of the Leeds Conference, with the following traveling Elders to labor in the districts indicated: Bradford—James A. Fishburn, Frederick C. Evans and Roscoe E. Grover; Leeds—Charles Munns, Thomas H. Wheelwright and James W. Betteridge; Pudsey—John R. Goldsbrough, Thomas H. Maxwell and Francis Starkey, Jr.; Keighley—Joseph C. Wood and Arthur D. Towler; Halifax—John S. Perkins and Henry A. Cleveland; Huddersfield—Cyrus N. Stillman and Walter J. Wild.

At the afternoon meeting 358 people were present. Elder Munns spoke first, followed by Elder Birchall, who related some of the incidents leading up to his conversion to the cause of Christ, and bore a strong testimony to the divinity of the work. A solo, "The Star of Bethlehem," was rendered by Miss Longbottom, when Apostle Lyman occupied the remaining time, and in his cool, conversational style spoke of the Comforter, its importance to every son and daughter of God, and of its necessity to secure eternal happiness and crowned perfection in the kingdom of heaven.

At the evening service 440 people assembled, among them Sister Rhoda A. Lyman. Elder Joseph Eckersley, the first speaker, plainly set forth what constitutes a belief in Jesus Christ.

After a solo by Miss Hodgkinson, President Lyman related something of the history of the Latter-day Saints, their morality, honesty and progressiveness.

On Monday morning Priesthood meeting was held in the Temperance Hall, when the following statistical report for the past six months was read: Missionaries from Zion—Seventies, 16. Local Priesthood—Elders, 8; Priests, 10; Teachers, 12; Deacons, 20; members, 482; total officers and members, 532; children under eight years of age, 79; total number of souls, 611. Tracts distributed—from door to door, 26,719; in open-air meetings or otherwise, 6,548. Books distributed—sold, 337; loaned, 243; given away, 176. Strangers' houses visited—with first tract only, 9,118; by first invitation, 322; by reinvitation, 834. Gospel conversations, 1,662. Meetings held—hall, 318; cottage, 60; open-air, 63; Sunday school, 96; M. I. A., 22; Bible classes, 16; Priesthood, 8. Meetings attended—indoor, 1,442; outdoor, 265. Baptisms—new members, 24; children of members, 7. Confirmations, 31. Children blessed—of members, 5; of non-members, 4. Emigrated—over eight years of age, 11; under eight years of age, 1. Died—over eight years of age, 3. New subscribers for the STAR, 8.

On Monday evening a very interesting and entertaining concert was held, thus concluding another of the best conferences ever held in the Leeds district.

ROSCOE E. GROVER, Clerk of Conference.

THE searcher for evil rarely finds much that is good.

A DISTINGUISHED theological professor once said: "If I had a son I should tell him many times a day to make himself as big a man on the inside as possible." The inference is obvious.

THE "MORMON" DOCTRINE OF DEITY.

[Continued from page 704]

In the face of these scriptures, will any one who believes in the Bible say that it is blasphemy to speak of God as being possessed of a bodily form? We find that the Son of God Himself stood among His fellows as a man, with all the limitations as to his body which pertain to man's body; with head, trunk and limbs; with eyes, mouth, and ears; with affections, with passions; for He exhibited anger as well as love in the course of His ministry; He was a man susceptible to all that man could suffer, called by way of pre-eminence the "man of sorrows," and one "acquainted with grief;" for in addition to His own He carried yours and mine, and suffered that we might not suffer if we would obey His Gospel. And yet we are told it is blasphemy to speak of God as being in human form—that it is heathenism. In passing, let me call your attention to the fact that our friends are pretending to the use of gentle phrases now. They do not propose any more to hurt our feelings at all by harshness. We are to be wooed by gentle methods. And yet they denounce a sacred article of your faith as "heathenism!" I think if we were to use such language with reference to them, they would not commend it for its gentleness.

But I have a text to propose to them. "What think ye of Christ?" I suppose that thousands of sermons every year are preached from that text by Christian ministers. And now I arraign them before their favorite text, and I ask them, What think ye of Christ? Is He God? Yes. Is He man? Yes—there is no escaping it. Is He now a man? Yes—there is no escaping that. For His resurrection and the immortality that succeeds the resurrection is a reality. He Himself attested it in numerous ways. He appeared to a number of the Apostles, who, when they saw Him, were seized with fright, supposing they had seen a spirit; but He said unto them: "Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." (Luke 24: 36-39). Then in further attestation of the reality of His existence, as if to put away all doubt, He said, "Have ye here any meat?" And they brought Him some broiled fish and honeycomb, and "He took it, and did eat before them." (Luke 24: 41-43). Think of it! A resurrected, immortal person actually eating of material food! I wonder that our spiritually-minded friends do not arraign Him for such a material act as that after His resurrection! A Scotch Presbyterian is particularly zealous for a strict observance of the Sabbath. One who was a little liberal in his views of the law pertaining to the Sabbath was once arguing with an orthodox brother on the subject, and urged that even Jesus so far bent the law pertaining to the Sabbath that He justified His disciples for walking through the fields of corn on the Sabbath, and rubbing the ears of corn in their hands, blowing away the chaff, and eating the corn. "O weel," says Donald, "mebbe the Lord did that; but it doesna heighten Him in my opinion." And so this resurrected second Personage of the Godhead ate material food after His resurrection; but I take it that the fact does not

heighten Him in the opinion of our ultra spiritually-minded folk. It comes in conflict, undoubtedly, with their notions of what life ought to be after the resurrection.

But not only did He do this, but with His resurrected hands He prepared a meal on the sea shore for His own disciples, and invited them to partake of the food that He, with His resurrected hands, had provided. (John 21: 9-13; Acts 10: 41). Moreover, for forty days he continued ministering to His disciples after His resurrection, eating and drinking with them (Acts 10: 41); and then, as they were gathered together on one occasion, lo! He ascended from their midst, and a cloud received Him out of their sight. Presently, two personages in white apparel stood beside them and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1: 11). What! With His body of flesh and bone, with the marks in His hands and in His feet? Shall He come again in that form? The old Jewish prophet, Zechariah, foresaw that He would. He describes the time of His glorious coming, when His blessed, nail-pierced feet shall touch the Mount of Olives, and it shall cleave in twain, and open a great valley for the escape of the distressed house of Judah, sore oppressed in the siege of their great city, Jerusalem. We are told that "They shall look upon Him whom they have pierced and they shall mourn for Him, as one mourneth for his only son;" and one shall look upon Him in that day and shall say, "What are these wounds in thy hands and in thy feet?" And He shall answer, "These are the wounds that I received in the house of my friends." (Zech. the 12th, 13th and 14th chapters.)

What think ye of Christ? Is he God? Yes. Is he man? Yes. Will that resurrected, immortal, glorified man ever be distilled into some bodiless, formless essence, to be diffused throughout the circumambient air? Will He become an impersonal, incorporeal, immaterial God without body, without parts, without passions? Will it be? Can it be? What think ye of Christ? Is He God? Yes. Is He an exalted man? Yes; in the name of all the Gods, He is. Then, why do you sectarian ministers arraign the faith of the members of the Church of Jesus Christ of Latter-day Saints, because they believe and affirm that God is an exalted man, and that He has a body, tangible, immortal, indestructible, and will so remain throughout the countless ages of eternity? And since the Son is in the form and likeness of His Father, being, as Paul tells us, "In the express image of His person"—so, too, the Father God is a man of immortal tabernacle, glorified and exalted. For as the Son is so also is the Father, a personage of tabernacle, of flesh and of bone as tangible as man's, as tangible as Christ's most glorious body.

[TO BE CONTINUED].

"It is said that every word whispered into the air starts vibrations which will quiver on and on forever in space. The same is true also of influences which go out from our lives in the commonest days—they will go on forever."

THE LOVE OF GOD.

Could we with ink the ocean fill,
 Was the whole earth of parchment made,
 And every single stick a quill,
 And every man a scribe by trade,
 To write the love of God above,
 Would drain the ocean dry,
 Nor could the whole upon a scroll
 Be spread from sky to sky.

SELECTED.

THE SEMI-WEEKLY NEWS

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DIED.

WARDELL.—At Castle Gate, Carbon County, Utah, of typhoid fever 3rd October 1901, John Nicholas Wardell. He was born 22nd March 1872, at South Shields, Durham Co., England, was baptized a member in the Church of Jesus Christ of Latter-day Saints, when eight years old, and emigrated to Utah 3rd July 1896. Deceased leaves a wife and five children to mourn his loss, and died devoted to the faith of the Gospel, beloved and respected by those who knew him.

MCCRAY.—At Scofield, Utah, October 6, 1901, Janet Wilson Menzies McCray; born March 27, 1857, in Anderson, Glasgow, Scotland, and went to Utah in 1887.

LEAKER.—In Salt Lake City, October 8, 1901, of paralysis, David William Leaker; born January 10, 1832, at Bridgewater, Somersetshire, England.

SNARR.—In Salt Lake City, October 11, 1901, of general debility, Harriet Brough, widow of James T. Snarr, in the eighty-first year of her age.

WAKEFIELD.—At Pelton Fell, Durham Co., England, 17th October 1901, Thomas Wakefield Wears, infant son of George and Charlotte Wears; aged seven months and three days.

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